

The Gospel Messenger.

"It was needful to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints." *Jude 3.*

"I will take no man's liberty of judging from him; neither shall any man take mine from me."

Chillingworth.

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WE ought to have mentioned, when we commenced the publication of the Sermon on Colossians, that it originally consisted of five discourses; which have since been arranged for publication in the Gospel Messenger, in a continuous form.—*Ed.*

For the Gospel Messenger.

SERMON

On Colossians i. 23.

Continued from page 259.

THE Gospel has brought life and immortality to light. The heathen world was much perplexed on this important subject. Their philosophers had very dark, confused and doubtful notions about a future state of existence.

The knowledge imparted to mankind by the Gospel, that in the tabernacle of the flesh dwells an immortal soul, is of inestimable value. In this vale of misery and woe; in this stage of being where man is acting an introductory part only; where every moment brings him nearer to his destined home, how important is this information! This knowledge will afford him an inexhaustible fountain of hope, when we consider the influence of hope on the human mind, even though its object is neither very certain, nor very considerable, what significance must we not ascribe to the certain hope of immortal felicity. This hope will infuse a softening balm into the afflicted soul. This

hope will speak comfort in the moment of despair. This hope will give security in the moment of danger. This hope will supply to the soul, an anchor both sure and steadfast, (Heb. vi. 19.) when tossed to and fro on the troubled ocean of life.

Of the value of this knowledge, the ancients were fully sensible. "No body (saith the illustrious Orator of Rome,) shall ever drive me from the hope of immortality: and if this my opinion concerning the immortality of the soul, should at last prove an error; yet it is a very delightful error, and I will never suffer myself to be undeceived, as long as I live in so pleasing an opinion."

Other quotations from the ancient philosophers might be adduced, to show the great estimation in which they held the idea of the immortality of the soul, but it is not deemed necessary. It is more important to prove, that Jesus Christ has brought life and immortality to light. Let us, therefore, take a view of the heathen and christian world on this subject.

The arguments which Reason furnishes in favour of a future state of existence, are numerous. One is drawn from the unequal distribution of good and evil in the present life; but to this argument the Stoics replied, that virtue brings its own reward, in that complacency and satisfaction, which a consciousness of rectitude affords. They maintained, that this conviction brings peace and

happiness to the soul in the season of misfortune, in the hour of agony, in the moment of death. Others have added, that Vice carries a scourge in her hand; that an iniquitous course of life always produces pain and misery; evils, natural or moral, they assert, always follow the evil doer. Intemperance or sensuality always induce ultimately, either disease or remorse of conscience. They have, also, urged that the limited mind of man cannot penetrate into the inmost recesses of the human heart; and cannot, consequently, discriminate the good from the bad, nor decide upon the objects of rewards and punishments. For the man, who maintains an external character of innocence, is not unfrequently full of hypocrisy and deceit. Hence the want of conviction to the inquisitive mind, before the influence of the Gospel was felt, is manifest. This argument is the strongest, which the light of nature could supply, in proof of the soul's immortality. The other arguments, of inferior weight, drawn from the same source, to support the doctrine, are such as the "universal consent of mankind, man's natural desire of happiness; his conscience, or judgment of his own actions; and his being by nature an accountable being." But these, and all the other arguments, are either so weak, or have been so satisfactorily refuted, as to leave the inquiring mind in a state of the most unsettled doubt. Hence we find whole sects unenlightened on this subject. The Sadducees among the Jews, and the Epicureans among the Pagans, positively denied it. The Academics and the Aristotelians held it as a matter of the most perfect uncertainty as a question, upon which the deliberating mind must ever remain in a very fluctuating state. Even the greatest philosophers of Greece and Rome, who sincerely desired, and diligently sought for arguments, to prove this delightful doctrine, could never offer any con-

clusive testimony, could never convince even their own minds. It is true, we sometimes find them, asserting it in the most unequivocal terms, but we find them again equally doubtful. A few of these sentiments shall be produced. Socrates, a little before his death, apparently doubtful at that moment whether he should survive the dissolution of his body or not, said, "I am now about to leave this world, and ye are still to continue in it; which of us have the better part allotted us God only knows." Again, at the conclusion of his excellent discourse, concerning the immortality of the soul, he said to his friends, who went to bid him their last farewell, "I would have you to know, that I have great hopes that I am now going into the company of good men; yet I would not be too peremptory and confident concerning it. But if death be only as it were a transmigration from hence into another place, and those things which are told us be indeed true, that those who are dead to us, do all live there, then," &c. I will make one other quotation from this eminent philosopher. "If those things I am speaking of should prove true, it is very well to be thus persuaded concerning them: but if there be nothing after death, yet I shall always be the less concerned about the present things of this life: and this my ignorance will not continue long, (for that would be bad) but will shortly vanish." If the great genius of Greece spoke thus doubtfully on this important subject, the illustrious philosopher of Rome was equally doubtful. "I will endeavour," says Cicero, "to explain what you desire: yet I would not have you depend upon what I say as certain and infallible; but I may guess as other men do, at what shall seem most probable; and further than this I cannot pretend to go." Again, speaking of the mortality and immortality of the soul, he says, "which of these two opinions be true God only knows;

which of them is most probable is a very great question." In the same discourse, after having advanced all the most cogent arguments in favour of the immortality of the soul, he says, "yet we ought not to be over confident of it: for it often happens, that we are strongly affected first with an acute argument; and yet, a little while after, stagger in our judgment, and alter our opinion, even in clearer matters than these; for these things must be confessed to have some obscurity in them." And lastly, "I know not how," saith he, "when I read the arguments in favour of the soul's immortality, methinks I am fully convinced; and yet, after I have laid aside the book, and come to think and consider the matter alone by myself, I presently find myself fallen again insensibly into my old doubts." Many similar sentiments might be selected from the Roman Philosopher; but these are sufficient for our purpose. Well, therefore, might he say, "my mind being doubtful, exploring, fluctuating, and unsettled on this subject, my discourse is carried from one opinion to another, like a ship tossed to and fro on an immense ocean." Seneca was equally uncertain on this subject. In one of his Epistles he writes thus: "And perhaps (if the report of wise men be true, and any place receives us) that which we think perishes is only sent before us." Such were the sentiments of professed philosophers; men, who deeply interested themselves in the question; men, whose mental powers have excited the admiration of their own and the present age. It cannot, therefore, be reasonably expected, that their contemporaries should enjoy greater, or even equal light. One of the admired Poets of Greece, accordingly con-
doles over his deceased friend in these strains:

"The rose and every tree that decks the plain,
Though now they die will rise to life again:

But man, alas! alas! by death subdued;
To life again is ne'er, no ne'er, renewed.
Ah no! when once by tyrant death oppressed,
He sleeps, he sleeps in everlasting rest.
Within the hollow earth entombed he lies,
From Death's dominions ne'er again to rise."

In like manner the Lyric Bard addressed Virgil:

"Quintilius sunk to endless rest,
With Death's eternal sleep oppress'd"
FRANCIS.

In another Ode he writes thus:

"Thus to her youthful Lord she cries,
Awake lest sleep eternal close thine eyes.
Eternal sleep:—and ah from whom,
You little dread the fell relentless
doom."*
FRANCIS.

Again: when the august body of Roman Senators were publicly convened to deliberate upon the necessity, and the propriety of punishing, capitally, a notorious conspirator, Cæsar endeavoured to avert the punishment by maintaining, that death would put an end to all his miseries; for beyond the grave there was room for neither sorrow nor joy. (Sallust.) This fact not only shows that Cæsar held the opinion of the soul's mortality, but also, that it was prevalent in that august assembly. Place the circumstance in the most favourable light for paganism, and it must be allowed to prove, that the most enlightened statesmen of Rome, had no settled opinion on this subject. For who would dare to offer such an argument to a Christian assembly? The heathen magistrates did, indeed, endeavour to propagate through all classes of the community, the opinion of the soul's immortality: but if we examine their motives, we shall find them influenced not by a belief of the doctrine, but by its utility. In such darkness did the heathen world remain, until the sun of Righteousness arose, dispersed those clouds, and

* These quotations were omitted on the delivery of the discourse.

brought light and immortality to light. The Gospel instructs us, that "the hour is coming in which all that are in the grave shall hear the voice of the Son of Man, and shall come forth: they that have done good unto the resurrection of life: and they that have done evil unto the resurrection of damnation." John v. 28. 29. That "there shall be a resurrection both of the just and unjust." Acts xxiv. 15. That God "hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained." Acts xvii. 31. That "we must all appear before the judgment seat of Christ: that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. v. 10. To convince us, not only of the possibility, but also, of the certainty of so stupendous an event; to convince us, that death infers not an extinction of the vital principle, the Gospel appeals to a fact, to sensible evidence. It hath given to all men assurance, in that "God hath raised up Christ from the dead, who is now become the first fruits of them that slept." It afterwards represents him to us in a still more glorious point of view. It exhibits him ascending into heaven in a visible form; an ocular specimen of what shall be the lot of those, who "continue in the faith grounded and settled, and be not moved away from the hope of the Gospel." The Gospel, finally, represents Christ as "coming in the clouds of heaven, with his holy angels, with power and great glory to judge the world." The trumpet sounds: The dead, both small and great, are raised: before him are gathered all nations: he separates the good and the evil: The books are opened, and he judges them out of the things that are written in the books, according to their works: they that have done evil go away into everlasting punishment: the righteous into life eternal. Hence

the superiority of the Christian Revelation to any other system of Religion is manifest. The heathen world had some unsatisfactory reasons for thinking the soul might survive the grave; but they held strange notions after this period of its state. The light of nature afforded no arguments in favour of its eternal existence. A future existence, in which temporary retribution prevailed, was sufficient to justify or vindicate the ways of God to man; to gratify the inherent pantings of the human heart after happiness, and to account for man's amenable nature. The heathen writers were, accordingly, much divided, and perplexed on the subject of the soul's condition after death. Although the Stoics allowed the posthumous existence of the soul; yet they denied its everlasting duration, and confined its being to a certain or limited period of time. Other sects of philosophers were equally ignorant of other branches of this important article of theology. Some admitted its eternity; but denied that at any future tribunal the just would receive any sentence of approbation, and the wicked of condemnation. They thought that the soul would be again united to that universal spirit, from which it first emanated. Others, again, maintained, what appears shocking and monstrous to the reflections of the human mind, and incompatible with the principles of justice, the attribute of mercy, and every other perfection of Deity; that the punishment of the wicked would be endless; the rewards of the just *finite*; while the Pythagoreans were duped with the galling idea of the humiliating metempsychosis, or endless transmigration of the soul from body to body.

Such were the mortifying and unamiable notions of the pagan world on this interesting subject. Happy, then, are Christians, who are freed by revelation from these perplexing doubts, are ascertained of the endless rewards of the righteous, and are as-

sured that God will wipe away all tears from their eyes; and that there shall be no more death, neither sorrow, nor crying; that he will give them glory, honour, and immortality; that they shall go away into life eternal, and enter into the joy of their Lord; that in his presence there is fulness of joy, and pleasures for evermore; that eye hath not seen, nor ear heard; neither have entered into the heart of man, the things which God hath prepared for them that love him. Rev. vii. 27. Rom. ii. 7. Mat. xxv. 21. Ps. xvii. 2. 1 Cor. ii. 9. These are discoveries of the Gospel; discoveries, which soften the hardships of life, heighten the pleasures of prosperity, blunt the edge of adversity, and render existence amiable to man; discoveries, which, through the blackness of despair, cast a ray of light, and lay before the eyes of the unfortunate, through the telescope of hope, those immortal shores; that bright inheritance reserved for the righteous, where "the wicked cease from troubling, and the weary are at rest." These are discoveries which Reason never did, nor could make; we owe them to the revelation made to us by God, through his son Jesus Christ.

All glorious God, what hymns of praise,
Shall our transported voices raise!
What ardent love and zeal are due,
While heaven stands open to our view.

"Continue," therefore, "in the faith grounded and settled, and be not moved away from the hope of the Gospel."

(To be continued.)



For the Gospel Messenger.

BAPTISMAL REGENERATION.

THE sense of the Protestant Episcopal Church, on this subject, in harmony with that of most other reformed Churches, is thus expressed in her 27th Article: "Baptism is not only a sign of profession, and mark of difference, whereby christian men are

discerned from such as are not christened, but it is also a sign of regeneration or new birth; whereby as by an instrument, they that receive baptism rightly, are grafted into the Church, the promises of the forgiveness of sin, and our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed." Such a view of Christian Baptism is justly founded in the declaration of our Lord to Nicodemus: *Verily I say unto you, except a man be born again, that is, except (as he himself explained his meaning,) a man be born of water and of the Spirit, he cannot enter into the kingdom or visible church of God.* Through sin the whole world had been counted dead before God. By reason of the first man's disobedience, and the corrupted nature transmitted from him to all generations of his posterity, *all men are by nature, born in sin;* and in this their natural state, cannot make themselves acceptable to God, or enjoy his paternal love and favour. To become disciples of Christ, and members of his Church, is, to be translated, and is the only means of being translated, out of this spiritually lifeless and miserable condition, into a state of favour and justification with God. Baptism is the appointed mode by which men are made disciples of Christ, and members of his Church. Therefore, Baptism is instrumental of the regeneration of those by whom it is received. It translates them into a new condition of moral existence. By nature heirs only of wrath and death, because of the transgression, they, *through it,* are born to a new inheritance of grace and life. And, as to the question, whether Baptism, the sign and instrument of regeneration, is also the thing signified, there would seem no room for the dissention and controversy it has sometimes occasioned; since regeneration, or *being born again,* cannot reasonably imply any thing more than an incipient stage of

a moral state of being, analagous to the incipient stage of the natural life; and as in this latter case, men are born to privileges and advantages of their civil and temporal state, the possession and enjoyment of which, subsequently, implies the capacity and the will and purpose to fulfil obligations; so in the other, there can be no difficulty in understanding the new birth through Baptism, to be an *entrance on a new life*, whose actual blessings and privileges await the capacity and the purpose of correspondent action, in order to their accruing.

It is difficult, if not utterly irreconcilable with any satisfactory interpretation of scripture, to affix any other meaning to the language of our Lord referred to, than that which makes it denote, this baptismal translation out of the fallen and unhappy state of nature, in which, unblest, unsanctified, men are alienated from God their father, into a state, in which, through grace, they are made by adoption, his privileged children and heirs with Christ, of glory. Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God—he cannot be a duly, or at least a divinely recognized member of the household of God, which it is the purpose of the Messiah's advent to establish upon earth. *Except a man be born of water and of the Spirit*—not to the mere baptism of water, is such an effect attributed—but of water and of the Spirit: to the outward baptism so received, and so administered, as that the Holy Spirit shall recognize and approve it as fit to be followed by his influences and blessing. To the question, then, does the Holy Spirit always accompany the administration of Baptism, so as to constitute it the regeneration of its recipient; the answer under this view of the subject, readily to be returned, is, there undoubtedly are cases, in which there is neither the observance of Christ's authority in the outward circumstan-

ces of its administration, nor the faith, repentance and holy purpose of obedience, which he demands of those who would come to him as his justified and acceptable disciples; and that, therefore, there are cases in which the spirit of God does not accompany baptism to the regeneration, in any right sense of the expression, of its subject. As with respect to humanly constituted societies, there may be false or forged instruments, or otherwise defective qualifications of membership, so as it respects the Church as a divinely constituted society; there may be deficiencies, or circumstances of unworthiness, on the part of its members, more or less important, all disqualifying for regeneration, or the being born of water and of the Spirit, into the family of God, and which must be supplied or altered, before its privileges can accrue. It is not, however, for any other eye than that of Him who seeth not as man seeth, or any other knowledge than his, fully to perceive and know, what the deficiencies to be supplied, or the circumstances of unworthiness in human pretensions, in this matter, are; and, therefore, to object to the general application of the term *regenerated*, to those who are baptised, because there are some among them, who, through any cause unknown to men, in their baptism, were *not thus really born again*—were *not brought into a state of grace*—were as unreasonable, as to object to the actual fact of the birth of men as subjects of a particular civil government, or the *calling men by the name* of a country under a particular government, all, whose privileges to them, at the time of their birth, are suspended on conditions to be thereafter complied with, or rejected. Among the first professors of the faith of Christ, there undoubtedly were those who *had not the faith*. Yet the Apostles often apply the general term, *the faithful, the Church, the household of faith*, to the whole body of the professing

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ON EDITIONS OF THE BOOK OF
COMMON PRAYER.

followers of the Saviour. It is on this general principle of the supposition, that its requisites are always duly had and observed—that *they receive baptism “rightly,”* as the expression of the article is—that our Church applies the term *regenerate*, to all persons who are baptised. Her language in the address following the act of baptising, in her baptismal office, is, *seeing now that this person is regenerated and grafted into the body of Christ’s Church.* And to understand her meaning in this place, we have only to refer to other places in the same office, where she supplicates, that *those coming to Christ’s holy baptism, may receive remission of sins by spiritual regeneration:* and declares her confidence that God will favourably receive the persons to be baptised, *truly repenting and coming unto him by faith;* and that, so repenting and believing, he *will grant them remission of their sins, and bestow upon them the Holy Ghost.* When, therefore, our Church calls those baptised, *regenerate*, she applies the term to them, as persons already born again of water, and *who are, or may be born again of the Spirit;* and her presumption of the blessing of the Spirit of God, attending or to attend them, she founds on the supposition, *that all things were done as they should be,** on the part both of the minister and the subject of the rite; fully recognizing in her offices, the principle of the declaration of St. Peter—*even Baptism doth also now save us,* (that is, bring us, by regeneration, into a state of grace and salvation) *not the putting away the filth of the flesh,* (not the mere outward ceremony of baptism,) *but the answer of a good conscience towards God;* a conscience, that is, answerable to all the obligations, the sense of which is supposed in Baptism, together with the sincere resolution to fulfil them.

E. F.

* Rubric of the office for private Baptism.

THE preservation of the text of the Liturgy and offices of our Church, in its original integrity, is an object worthy the concern of all its members, and in a more especial manner, of those who are officially charged with the care of its welfare. To all it must be a subject of interest; but to the latter it is moreover a matter of duty. To them in particular, I would therefore respectfully commend the following remarks, which are extorted by the combined pressure of both the foregoing motives, and encouraged by the hope of promoting, in a small degree, the object above stated.

For the attainment of this desirable end, the General Convention of our Church, took wise and early measures. By Canon 43, they established the 8vo. edition of the Book of Common Prayer, and the 4to. edition of the Book of Offices, both published in New-York in 1793, by Hugh Gaine, as Standard Books, with the exception of errors evidently typographical. By the same Canon, it was made the duty of the Bishops and Standing Committees, “to appoint, from time to time, suitable persons to compare and correct all new editions of the Common Prayer Book, Book of Offices, &c. by some standard Book; and in case any edition should be published, without such correction, to give public notice, that such edition was not authorized by the Church.” This was the first and most important step towards effecting the object. A second has been lately taken, by causing the work to be stereotyped, with a correction of all the errors that had been discovered in the former standard edition. Thus the text is rendered immutable; but its errors, if any, are likewise perpetuated. Hence, in order completely to secure the end pro-

posed, two further measures are necessary. The first of these is, to render the standard itself scrupulously correct, and faultless; which can be effected only by repeated and critical revision of the impression, and rectifying, on the stereotype plates, all inaccuracies as they are discovered. The propriety of this measure, will appear in the ensuing remarks. The second is not less necessary. It is strictly to enforce the provision in the 43d Canon, relative to the correction and authentication of all new editions. It is manifestly futile to establish a faultless standard, if subsequent editions are not compared with, and corrected by it. That this has not hitherto been adequately done, gives ground to presume, that it will not be done in future, unless some measures are taken to enforce it; and that it has not been done, is proved incontestibly by the fact, that errors, not found in the standard copy, have been faithfully transmitted, unquestioned from one edition to another. Now had these editions been separately compared with the standard, as they all are *certified* to have been, they could not, according to the doctrine of chances, have all differed from *it* in the very same places, where they harmonized so exactly with *each other*. They might have erred, but they would have erred *independently*. It is plain, then, that they copied one from the other. The truth is, that, by far too great a laxity of practice, to call it no more, has been suffered to prevail in relation to this matter.* But the evil

resulting from it is of sufficient magnitude to demand the attention of those to whom it properly belongs, to apply the remedy. If the provision so wisely made by the General Convention, on this subject be disregarded, we have no longer any security for the integrity of our Liturgy, or the uniformity of our worship and offices; and it will be lost labour to prepare accurate standard copies of the ritual, if the new editions, which issue from the press, are not faithfully compared with, and corrected by *them*. But this being duly enforced, and the standard itself once rendered critically correct, we may have the satisfaction of being able to appeal, with some degree of confidence, to the printed formularies as a valid expression of the faith and worship we profess, and shall possess some security against unauthorized innovation and change.

The preliminary step to the attainment of this desirable end, is, as has been stated, to render the standard itself as perfect as possible. That there is present room for improvement, I shall now proceed to show. It is, or it ought to be, known to my readers, that the House of Clerical and Lay Delegates of the Convention, held in 1820, requested the House of Bishops to take measures for making known any errors or omissions in the edition of the Book of Common Prayer, which had been previously established as the standard copy; in compliance with which request, Bishop White, and such persons as he might associate with him,

* In proof of this fact, I shall barely refer to the *text* of a late edition in 4to. authenticated by the Editor, which, however, I admit to be *quite independent* in its errors of any edition I have seen; and to the following, which, I confess, puzzles me. I have two copies of the Prayer Book in 12mo. both purporting to have been stereotyped by D. & G. Bruce, New-York, 1816, but struck off from different sets of plates, as is evidenced by their differing from each other in type, in various readings, and in the *form*, one con-

taining 396, and the other 414 pages, yet both are authenticated by the same certificate of the Bishop of New-York, bearing date July 2d, 1816, and which, I venture to assert, from a peculiar defect in one of the letters, was printed in both off the same form, and types. Were these two editions separately compared with a Standard Book, as the certificate imports, and separately authenticated by the Bishop on the same day; or did the Publishers think proper to make *one* certificate serve *two* purposes?

were empowered to act on the subject. This Committee accordingly superintended the printing of an impression in 8vo. from stereotype plates, which they authenticated September 2d, 1822, as the standard edition. That this stereotype edition approaches nearer to correctness than any former one, there is every reason to believe. How much it yet wants of absolute perfection, I am not able to say, having examined it only in the three offices for the administration of Baptism. In that compass I have noted two obvious misprints, one doubtful or various reading, and several others, which may be viewed as belonging to the same class. The two first relate to the same word, occurring in the offices for Public and for Private Baptism of Children. In the address of the Minister, which follows the administration of the rite, in both cases, we read thus, "Seeing now, that *this child* is regenerate," &c. where "is" should manifestly be printed in Italics, to show that the verb is to be varied in number with the noun. In the 8vo. of Gaine, New-York, 1793, we find the same error in the form of Public Baptism; but where the word occurs in the other office, it is correctly printed in Italics. This obvious misprint, countenanced only in one place by the standard 8vo. of Gaine, runs through nearly all the different editions I have inspected, in both the places referred to, and goes to confirm the charge before made, of carelessness in comparing them, if they were compared at all, with the authentic Standard Book. I have only to except the *folio* of Hugh Gaine, New-York, 1795, and an 8vo. by Swords, New-York, 1810, which are correct.

The next instance alluded to is, that of a doubtful or various reading, in the last sentence of the Exhortation following the Gospel, in the office for Public Baptism of Infants: "Nothing doubting, but that he favourably alloweth this charitable work of ours,

in bringing *this infant* to this holy Baptism," &c. where many editions read "his holy Baptism," and in my opinion correctly. A question of some importance here arises, how is the true reading, in a case of this kind, to be determined? Is it by an appeal to the 8vo. of Gaine, established as the Standard Book? If that be the test, then the new standard copy is itself here wrong, for Gaine's 8vo. reads "his;" and the greater number of editions are likewise wrong, for I think the more common reading, as far as I have noticed, is "this;" which, in regard to *them*, fairly establishes the fact, that they could not have been duly "compared with a Standard Book, and corrected by the same." But the new edition of 1822, 1824, is appointed to be henceforth the standard; consequently, if the reading in question be erroneous, the error is likely to be perpetuated in all future impressions. The question recurs, on what ground is this variance between the former and the present standard, to be decided? It must be, as it appears to me, by an appeal to the English Book of Common Prayer. This principle, I suppose, will be admitted, that wherever the framers of the Liturgy of the American Church, have given no intimation of a design to depart from or change the Anglican text, and where no reason can be discovered for such change, we are authorized to presume, that no change was intended. The conditions stated apply to the present case, and the principle decides it against the new standard of 1822; for all the English copies which I have examined, read "his," with Gaine's 8vo. and some others of the American. This, I have no doubt, is the true reading; and in confirmation of it, I appeal to the corresponding expression, "thy holy Baptism," in the second Prayer of the same office.

I will now make a more important application of the principle to several

places in the Baptismal Offices, where a difference in the printing may occasion, or justify a variance in practice. Every reader knows that some words in the occasional prayers and offices are printed in Italics, to show that they are to be varied according to circumstances. Wherever they need not, or cannot properly, be varied, they ought not to be so printed; and where they are not printed in Italics, they ought not to be varied, unless sense and grammar, the highest of all authorities, compel us to take that liberty. This latter case occurs in the introductory question at the head of the office for Public Baptism of Infants: "Hath this child been already baptised or no?" Now, when several children are presented at once, the Minister cannot put this question as it is printed; sense and grammar compel him to change the first three words into the plural number, and overrule the authority of the type. They ought, therefore, to be distinguished by Italics; yet I have seen no copy of the Prayer Book, either American or English, in which they are so printed. It can hardly be imagined, that the intention is to have the question repeated for each child; and if it be, that intention is contravened by the universal practice of Ministers. I should like to be resolved which is wrong, the printing, or the practice.

I proceed to an instance of more moment. In the first demand addressed to the sponsors, the Minister asks, "Dost thou, in the name of *this child*, renounce," &c.; where the words "*this child*," are in Italics, both in the form of public and of private Baptism, in all the American copies, with a single exception. But in all the English, without exception, as far as I have examined, they are in the same type with the rest of the question. The American exception alluded to, is the *folio* of Hugh Gaine, printed at New-York in 1795. Now the question is, which is the

proper reading? The principle above stated, teaches us to follow the English copy, unless there is evidence of an intended departure from it by the American revisers. Such an intention, in the place under consideration, has not, as far as I know, been expressed; nor do I perceive any circumstance from which it can be inferred. The reading of the copy established by them as the standard, cannot be admitted as evidence of the fact, for the correctness of that reading is the very point in debate. It may be a misprint, and if so, has no authority. Nor does the reason of the thing furnish any ground for a departure from the Anglican text; but just the contrary, as I shall now attempt to show. For if the words "*this child*," are correctly printed in Italics, the Minister is hereby taught, when several children are to be baptised at once, to say, "these children." Hence, he must address to the sponsors for the several children this question, "Dost thou, in the name of *these children*, renounce?" &c. To which each sponsor may justly reply, "No, I renounce, &c. in the name of *this child* only, which I present, and I can answer for no other." The impropriety of the demand made would be manifest. On the contrary, if the words are not printed in Italics, the Minister would uniformly put this question, "Dost thou, in the name of this child, renounce," &c. which each sponsor considering as addressed to himself, in behalf of the child which he represents, each is ready to answer in the affirmative. For "*this child*," in the singular, may, with the same propriety, be supposed to refer to the children severally, as "Dost thou," in the singular, is to the sponsors severally. Hence, it would seem that the printing of the words in Italics, necessarily leads to an impropriety in the form of the question, in the case of several children being presented by different sponsors; whereas

the contrary mode of printing them is liable to no such objection. Indeed, I have never heard this impropriety committed in practice, which proves that Ministers generally are aware of it; but they avoid it at the cost of a deviation from the letter of the text. It might be advisable to save this and their consciences by a trifling alteration.

I am aware, that there is *one* case in which the question may, with propriety, be put in the plural number. It is, when the same sponsors answer for all the children to be baptised. It is barely possible, that this case may have been in the view of the American revisers of the office, and may have led them to have the words put in Italics, contrary to the English text. But, even in this case, the change would seem to be unnecessary, since it has been shown that the singular form of the words may as well have a reference to the children severally, as to the sponsors; and it would seem injudicious, because it leads to the use of the plural form in a case not contemplated, and where it cannot be used with propriety. I would here remark, that in the case of several children being presented at once, by different sponsors, a diversity of practice is found. Some Ministers consider the questions as embracing all the children, and accordingly put them once for all. Others address them separately to the sponsors for each particular child, and consequently repeat them as often as there are children to be baptised. If the latter be the proper construction, it is manifest that there is no occasion for the plural form of the words, and therefore they should not be in Italics.

But in the next instance to be adduced, the printing of the same words in Italics is so manifestly incorrect, that I am totally unable to conjecture any other ground for it, than an error of the press in the first American edition. It occurs in the form of words

used by the Minister after the Baptism, viz. "We receive *this child* into the congregation of Christ's flock," &c. Both in the office for public and for private Baptism of Children, the words, "*this child*," are printed in Italics in all the American editions, except the *folio* of H. Gaine, N. York, 1795; and in the corresponding place in the Office for Baptism of those of riper years, the words "*This person*" are likewise in Italics in all of them, including Gaine's *folio*. In all the copies of the English Prayer Book which I have seen, they are, on the contrary, in both places, printed without Italics. I may add that the same is true of the American *Proposed Book*. Now the reason for the change I cannot imagine, seeing that the words can hardly, if at all, be used in the plural; and certainly not in the case of Infant Baptism. For the Minister having, agreeably to the Rubric, taken the child "into his hands" to baptise it, and having done so, is required to proceed immediately with the words following, "We receive this child, &c. and do sign *him* with the sign of the Cross, in token that hereafter *he* shall not be ashamed," &c. at the same time making the sign of the Cross upon the child, which, it must be remembered, is still "in his hands." Now he can hold but one, and *sign* but one, at a time, and must therefore always say in the singular "*this child*." The same, I presume, is true, *mutatis mutandis*, in the Baptism and reception of Adults; and consequently, the words should not, in either case, be printed in Italics. That they are so, I can ascribe only to an error of the press; and I think I perceive the circumstance which may have first given rise to it. In the same sentence in which the words in question occur, we find the words "*him*" and "*he*" and "*his*," properly put in Italics, to indicate that they are to be varied in case of a change of *sex*, by the substitution of

"her" and "she;" and some ingenious corrector of the press probably thought it necessary to *Italicize* the former expression, in order to make it correspond with the latter; which being once done, has been faithfully copied by all succeeding printers. Nor can they be blamed for this, seeing that the standard copy itself sets the example. But that this reading should remain uncorrected in the late official revision of the book, might leave room for some doubt respecting its character, had not some other instances of unquestionable misprint, been likewise suffered to pass unnoticed.

In the foregoing remarks I have entered into this subject at greater length than I at first designed, but not further, as I trust, than its importance may be deemed to warrant. The preservation of the text of our Liturgy and offices in its original integrity, has been justly considered as a fit subject of legislation by the collective wisdom of our Church, and is, therefore, worthy the concern of all its members. At this time particularly, when a standard text has been lately set forth by public authority, I am anxious to call the attention of its official guardians to any inaccuracies which it may, on further examination, be found still to retain, and to the means of its future uncorrupted preservation. I have therefore endeavoured to bring to view, as concisely as perspicuity would permit, such as have fallen within the small compass of my observation, under a sense of the duty which binds every member of our spiritual body to contribute, as each may be able, to the unity and perfection of the whole, that by the favour of our Divine Head, in furtherance of our joint imperfect labours, it may be made fit "to be presented to himself a glorious Church, not having spot, or wrinkle, or any such thing, but holy and without blemish."

A.

For the Gospel Messenger.

ON FORMS OF PRAYER.

EVERY fountain or spring of water is purest at its source, and freest from the adventitious matter which it collects, in its passage through different soils. So, in like manner, if we are desirous of ascertaining the purity of theological opinions, or ecclesiastical usages, we must trace them up to those days, in which they were received from the hands of apostolical men.

The use of settled forms of prayer among the primitive Christians, derived from the Jewish Church, and practised in the Temple and Synagogues by the Saviour of the world, and his Apostles, is known to those who will be at the trouble to read upon the subject. Prejudices against a matter of fact, will not change the nature of the fact itself; nor can we hope to alter for the better, what the Saviour and his Apostles have taught, and encouraged by their own example. Wise men, therefore, should endeavour to reconcile their opinions and practice to the fact, and not attempt to make the fact accord with their own view of things. Novelty may be admired and admitted in the fashions of the world, but is hardly desirable in the principles and practice of religion. Improvements may, and will, be made in the Arts and Sciences, but not in "the faith once delivered to the Saints," nor in the rites of the churches founded by the Apostles and primitive Christians. What was the faith and form of worship in their day, should be the faith and form of worship during the militant state of the Church upon earth.

I was led to these reflections from reading, lately, the Apology of JUSTIN, the *Martyr*, to the Emperor Antoninus Pius. It was written about 40 years after the death of St. John the Evangelist, and while several Apostolic men were still living.

It is usually called his second Apology, but it is in reality, his first; for according to Eusebius, the second Apology was presented to Marcus Antoninus, the successor of Pius. The object of it was, to state the faith, worship, practice, and lives of the Christians, and thereby to show the cruelty and injustice with which they were treated, by the Emperor, Senate and people of Rome.

Having been treating of the subject of Baptism, the holy Martyr remarks, Section lxxxv: "After the Believer is baptised, and so incorporated or made one with us, we lead him to the Congregation of the Brethren, as we call them, and then with great Fervency pour out our souls in *Common Prayer* both for ourselves, for the Person baptised, and for all others all the World over; that having embraced the truth, our Conversation might be as becometh the Gospel, and that we may be found Doers of the Word, and so at length be saved with an everlasting Salvation. Prayers being over," &c.

Upon this passage, the translator* has the following note: "They are called *Common Prayers*, because the whole Congregation did join with the Bishop in them. This, therefore, must be a set form of Prayer, or else they could not join in it; and therefore *St. Cyprian* speaking of the Lord's Prayer, which was that form which the whole congregation repeated together, says, *Publica est nobis et communis Oratio; A public and common Prayer is in use among us.*† What this form of Prayer was, *Justin* does not tell us, but he tells us in general, *That they prayed for themselves, for the person baptised, and for all others all the world over,*

&c. More particulars of this Liturgy you may see quoted out of the Apostolic Constitutions by Dr. *Grabe* in his Notes upon this Place. But I observe that *Irenæus* is as shy as *Justin*, of publishing the forms in any of the christian offices, though he speaks both of Baptism, and of the Eucharist, and of the Prayers and Praises there in general: only when some heretics had drawn false conclusions from the Doxology to support their own opinions, he is forced to say, *they allege that we, in our thanksgivings, do say world without end. Iren. ad. adv. hæc. l. 1. c. 1. p. 16.* From hence we may conclude, that in *Irenæus'* time, A. D. 179, the christians praised God in public by this very form which we now use, *Glory be to the Father, and to the Son, and to the Holy Ghost: As it was in the beginning, is now, and ever shall be, World without end. Amen.* And *Tertullian*, in his Apology frequently says, *We pray for the Emperors and their Ministers, for secular Potentates, &c.* And *Clemens* says, *Let the Deacon pray for the Universal Church, the whole world, for the Priests and Governors, for the Chief Priests and Kings, and the General Peace.** *Constit. l. 2. c. 51.* And to mention but one more: *Cyril*, declaring the practice of his time at the celebration of the Eucharist, says thus, &c. *Over this propitiatory sacrifice we call upon God for the general Peace of all Churches, for the tranquillity of the world, for Emperors, their armies, and all that fight for them. Catech. 10.* Now that which I would infer from these quotations, is this, that the primitive Fathers could not have insisted upon these particulars, as a proof of their Christian loyalty, and universal charity, if they had not constantly made these things the sub-

* Reeves' translation of "the Apologies of Justin Martyr, Tertullian, and Minutius Felix, in defence of the Christian Religion, with the Commonitory of Vincentius Lirinensis," &c. Lond. 1716.

† Cypr. de Orat. Domin. He suffered martyrdom Sept. 14. A. D. 258.

* And here by the way we may notice the three orders of the Ministry in the primitive Church, Deacon, Priest, and the chief Priest or Bishop.

jects of their prayers; and if they had used no *stated forms*, *extempore* prayer had been too *various* and *uncertain*, to have been a *proof* in this, or any other case."

SCRUTATOR.



For the Gospel Messenger.

ADDRESS

Delivered by the Assistant Minister, to the Children of the Sunday School at St. Michael's Church, Sept. 5, 1824, the Sunday after the death of one of the Children.

MY DEAR CHILDREN: The last time you met around this sacred altar, and attuned your voices to the praise of your Maker,* there stood among you an interesting child,† full of animation, of health, and of hope, who has since been called into another, and, we trust, a better world. This unexpected dispensation of Providence, doubtless wise and good, though to us inscrutable, I sincerely hope, will be a lesson of solemn consideration with you all. When our little friend was with us, there was no other reason for believing that she stood upon the very verge of the grave, than that she, like us, and all our race, was mortal; nor were there any greater reasons for believing, that we, so soon, "should see her face no more," than there is now for believing, that one of you, before the week shall have run its course, shall be carried to your long home, to join

* The Sunday School in St. Michael's Church, is held immediately after divine service in the morning, except on Communion Sundays, when it is held after Evening Service. The children collect before the altar, with their Ministers and Teachers, and sing part of a psalm or hymn, accompanied by the Organ. The tickets for "punctual attendance," are then distributed by the Superintendent, when the children separate under their respective teachers, and form their classes.

† Miss Elizabeth C. Courtney.

her in the heavenly mansions of your Redeemer and your God.

It matters not, my young friends, how amiable, and lovely, and beautiful are your persons or your manners: It matters not, how dearly you are beloved by your parents, relations and friends: It matters not, that health mantles upon your cheek, or sparkles in your eye—you must all, sooner or later, follow your companion, who, like you, once claimed her share of these—but now, her "flesh is clothed with worms and clods of dust." *Job* vii. 5. Alas! how great, how appalling is the change which only a few hours may produce! Instead of enjoying the comforts of a father's home: Instead of receiving the fond caresses of a mother's ardent love, and reciprocating the affections of her sisters and her brothers; "the grave is now her house: she has made her bed in darkness. She has said to corruption, Thou art my mother, and my sister." *Job*. xvii. 13, 14. She now belongs to another world, and will be seen here no more for ever.

The suddenness of her departure from terrestrial scenes,* should be a salutary warning to us, of the possibility, that we, like her, may be snatched away from every thing we hold dear upon the earth, at a time, when many circumstances combine to persuade us, that we are most secure. But while we make this sudden dispensation of Providence, a subject of improvement to ourselves, let us be careful that we do not murmur against the will of heaven. However mysterious it may appear to our finite reason; however appalling to the feelings of our nature, yet we know that whatever proceeds from God, is infinitely wise and good. "He kills, and he makes alive; he wounds, and he heals; neither is

* This interesting child was taken ill on Friday, 27th August, and died in 48 hours; aged 12 years, 6 months, and 15 days.

there any that can deliver out of his hand." *Deut.* xxxii. 39. "To him alone belong the issues of life and death."* "Behold, he taketh away, who can hinder him? Who will say unto him, What doest thou?" *Job.* ix. 12. To murmur for the loss of pious friends, is rebellion against God; "for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him;" it is therefore impious for a christian to "sorrow, even as others who have no hope." 1 *Thes.* iv. 13, 14. It is rather an occasion of religious joy, than of unavailing grief, to see an innocent child, or an eminently pious person, "fall asleep in Christ." They who leave this world the soonest, are far happier than those who are permitted to remain for years to come. They are exposed to fewer temptations; they are subject to fewer trials; they have fewer transgressions to atone for, and a longer happiness to enjoy; for life, when compared with eternity, is as a drop of water to the ocean. The earth is not our resting place for ever. We are but mere sojourners in this scene of probation and sorrow, and are called upon by duty and interest, to "work out our own salvation with fear and trembling." *Phil.* ii. 12. "For what is our life? It is even as a vapour, that appeareth for a little time, and then vanisheth away." *James* iv. 14. It is "short at the longest, and unquiet at the best;" for well may we say with the patriarch, "few and evil have the days of the years of my life been." *Gen.* xlvii. 9. All the days that are spared to us, are not more than we can usefully employ, in preparing for a happy eternity. Not a day; not an hour is to be lost, in doing the work we are sent here to perform. "Whatsoever thy hand findeth to do," said the wise King of Israel, "do it with thy might; for there is no work, nor de-

vice, nor knowledge, nor wisdom, in the grave, whither thou goest." *Eccles.* ix. 10.

Young, as some of you are, all of you are old enough to know, the difference between good and evil conduct towards your parents. You know, that for the one, you are liable to receive reproof or chastisement; and for the other, approbation and reward. And so it will be in the next world, at the day of judgment. The Scriptures, with which you are daily becoming more and more intimate, have informed you, that your heavenly Father notices all your conduct; that he not only sees and hears what you do and say, but reads the very thoughts of your hearts before you give them utterance. Whatever you think, or say, or do, knowing it to be wrong, and contrary to what you read in the Bible, he will record in the "book of his remembrance," and bring it against you, "in the day when he shall make up his jewels." *Mal.* iii. 16, 17. *Rev.* xx. 12. And the same awful truths, have been declared to us by our blessed Lord, and his Apostles. "But I say unto you," said the Saviour, "that every idle word that men shall speak, they shall give account thereof in the day of judgment." *Matt.* xii. 36. And again: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." *John* v. 28, 29. And St. Paul says to the Corinthian converts, "We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 *Cor.* v. 10. To these things, my young friends, we all must come; and thrice happy are they, who can meet them with a reasonable, scriptural assurance, of being pardoned in that day, through the

* Book of Common Prayer.

merits and intercession of the Redeemer.

My dear Children: Do not delude yourselves with the belief, that because you are young, and are blest with health and present happiness, that you have "the promise of many days." You have seen in the death of your companion, that this is not always the case. Indeed, from various causes, the young and the healthful are, generally, in as much, if not more danger, than the aged and infirm. Your young companion, who thought that death was yet afar off, was suddenly called away from every terrestrial enjoyment; from realizing all her little plans of happiness, from all her hopes and anticipated length of days, to enter upon the untried scenes of the eternal world; of scenes, which "eye hath not seen, nor ear heard; nor hath it entered into the heart of man;" 1 *Cor.* ii. 9. to form of them any adequate conception; but where, we are told, "the spirits of those who depart hence in the Lord," are unceasingly engaged in singing hallelujahs "unto him who sits upon the throne, and to the Lamb that was slain, for ever and ever." *Rev.* v. 12, 13. And may we not reasonably hope, that our young friend is now among that happy number, living in the fruition of the promises of the Gospel, and realizing the importance of Sunday School instruction to children.

Were it possible to consult her wishes, I doubt not, she would refuse to leave her present blissful scenes, to dwell again in this world of trouble and sorrow. The ties which once bound her to the earth are broken, and can only be renewed in heaven. Her connexion with the things of time and sense are dissolved for ever. Heaven is now her dwelling place, and angels her companions in glory. "We shall go to her, but she will never return to us." 2 *Sam.* xii. 23. And the time is rapidly approaching, when neither you, nor I, shall be

seen in this world any more. And if our conduct shall have been pious, virtuous, charitable and good, here on earth, we shall, through the intercession of our adorable Redeemer, be acceptable to our heavenly Father, and be everlastingly happy in his presence; but if we have lived otherwise, we are assured by the word of God, that we shall be miserable for ever and ever, in the world to come.

From the uncertainty of human existence, you will perceive the importance of earnestly endeavouring, according to your years and attainments, to please your Maker; by living in affectionate obedience to your parents, and in charity with all mankind; by scrupulously avoiding every thing which you know, or are told, is displeasing to God; and by doing nothing to others, that you would not wish them to do to you. You have often read in the Scriptures, the kindness and affection which the Saviour of the world, bestowed upon young children, during his sojourn upon the earth: How that he said to his disciples, "suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God." *Mark* x. 14. How that "he took them up into his arms and blessed them:" How that he declared, "It is not the will of your Father which is in heaven, that one of these little ones should perish." *Matt.* xviii. After these affectionate declarations and conduct of the Saviour, which most of you can understand and appreciate, you cannot doubt the love of the Son of God, nor his desire to make you eternally happy. Should not, then, the certainty of your Saviour's love, induce you to worship him, and to "love him with all your heart, with all your soul, and with all your mind?" Should it not incite you continually, to do whatever he has commanded you in his Gospel, to believe and to practise, in order to prepare you, through his grace, for the happiness of his kingdom in hea-

And ven? Much of your future welfare, both here and hereafter, depends, in a great measure, upon yourselves. Unless you are amiable, pious, and good, and live in the fear and love of God, you cannot expect the blessing of heaven. If you do not, like Obadiah, "fear the Lord from your youth;" 1 Kings xviii. 3. 12. If you do not love your Redeemer, and learn, and obey his precepts, he will cease to love you, and to bestow upon you his grace. And can you, my dear children, conceive how deplorable a condition you would be in, if your Saviour should cease to love you. Exposed to all the temptations, the sorrows, and the ills of life, without a God to protect you; without a Saviour to plead for you; without the Holy Spirit to comfort you, and, therefore, without any hope of happiness when you come to die. Although Jesus Christ came into the world, and bled, and suffered, and died for the redemption of the whole human race, yet, an Apostle tells us, that "Christ is the author of eternal salvation to them that *obey him*." Heb. v. 1. Then, my dear children, you will clearly perceive, that if you do *not* *obey* him, you can never be happy in the world to come. You possess a knowledge of his will, in the Bible in your hands; you can pray to be enlightened by the Holy Ghost; and you can implore the grace of God upon your endeavours to serve him: You are, therefore, not without the means of obtaining his favour. If you will not make use of these means as you ought, the fault is entirely your own; and you will have none to blame but yourselves, if you are not happy when you come to die. The arms of your blessed Redeemer are open to receive you; go to him in faith, love and obedience, and he will make you happy for ever and ever.

And now, my dear young friends, may God in his mercy grant, "that all sinful affections may die in you,

and that all things belonging to the Spirit, may live and grow in you:" May he graciously give you "power and strength to have victory, and to triumph against the devil, the world, and the flesh;" and, finally, may you all be "endued with heavenly virtues, and everlastingly rewarded through the mercy of God,"* and the merits and intercession of Christ Jesus our Lord. Amen.



For the Gospel Messenger.

THE VISIT OF LA FAYETTE.

THE religious mind has associations which are peculiar to itself. Events unnoticed by others, or noticed only in reference to the present life, are to such a mind the source of profitable meditation. Whatever it touches is converted, not into gold, but into the material of spiritual instruction, incitement and enjoyment.

It is said, that an ancient commander, on surveying a multitude, was moved to tears by the recollection, that within a century every man of them would be in the grave. But with how much keener emotion would he have been penetrated, if, after the lapse of half a century, he had returned to the same region, and beheld the same hills covered, the same streams navigated, the same dwellings, in several instances, inhabited by people of another generation. Perhaps a name familiar to his recollection would warm his heart, to be immediately chilled by the discovery, that it now designated a stranger, while the beloved friend who *had* borne it, was no more in the land of the living. Perhaps some features familiar to his vision, would only serve to remind him, that here was the descendant of an honourable man.

Like the majestic oak of the forest, the only one of its kind, surrounded

* Baptismal Service.

by a second and a third growth, "the national guest" at once tells us, what his early contemporaries were; and assures us of those changes which are perpetually going on, upon this terrestrial globe.

The public enthusiasm, on the present occasion, is truly interesting, because it has been excited not, as is too often the case, by improper feelings, by mere sympathy, or by the effect on the senses of an imposing spectacle, the spirit-stirring drum, and the roar of cannon, but by sentiments that must be approved, by a becoming gratitude, a just admiration, the fond recollection of illustrious events and characters, a satisfaction in the success, the prosperity, and the prospects of our beloved country, and a deep-rooted attachment to the great principles of civil and religious freedom. It is, indeed, refreshing to contemplate any man, and still more a large community, under the animating influence of virtuous principle. It seems to remind us of the original dignity of human nature, that from the wreck which was the consequence of disobedience, something has been preserved to teach man what he once was.

But if there be a little in the character of our nature to admire, how much is there to awaken our sorrow. If there be any of the sublime and beautiful, it is the sublimity and beauty of a ruin. Good feelings how seldom, it may be once or twice in an age, do they sway the mass of the community. How soon do they pass away. How unfrequent, and transient their operation on the best of men.

Human gratitude is satisfied to rest on the creature, unmindful of, or coldly recognizing the supreme claims of the great author of good, of whom our best benefactors are the mere instruments.

Human admiration contentedly dwells on the poor specimens to be found among mortals of the great and

good, instead of instinctively drawing near to, and devotedly abiding by that illustrious being who, like unto man in the outward appearance, was unlike him in almost every other respect—in whom were "all the treasures of wisdom and knowledge," who "spake as never man spake;" who was "without sin;" whose life was marked not merely by repeated instances of noble and disinterested conduct, but through its whole course, by a sacred devotion to the glory of God, and the welfare of mankind; finally, who surrendered himself to the most painful and ignominious death, not for his friends, but for the ransom of his enemies. Charity suffereth long and is kind—seeketh not her own—liveth not to herself—goeth about doing good—counteth no sacrifice too great where religion and philanthropy are concerned. Was she not personified in the life of our Lord Jesus Christ, and has she ever had on the earth any other perfect representative?

Is it not deplorable, that the recollections, the anticipations, the joys, and the sorrows of man, should be almost exclusively associated with the transactions of the life that now is; while the future life, which is to be everlastingly happy or miserable, does so seldom, so transiently, so unconcernedly employ his thoughts, and awaken his hopes and fears. Why should he meditate with so much interest on a fluctuating and perishable world, and with so little on "a kingdom which *hath* foundations," "whose builder is God," which is "from everlasting to everlasting?" Why so elated by the memory of a political emancipation, and the possession of privileges which are but for this short life; and yet in so small a degree affected, if at all, by the revelation of that "liberty wherewith Christ hath made us free, the glorious liberty of the Sons of God," and by those spiritual immunities whereby man enjoys in this life, the

peace which passeth all understanding, and in the life to come, glory, honour and immortality. Such are a few of the melancholy evidences of the sad perversion of the human will and heart, consequent upon the original transgression.

But we pass to another topic. The sincere greetings, the lively joy, and the tender expressions on this occasion, render it among the most interesting scenes of which our Country has been the theatre.

Let the Christian be reminded of that unparalleled scene at the end of time, when those who have lived in different ages and countries, those whom, though not having seen, we admired and loved—those true friends whom death had separated for many years, when the patriarch and the evangelist, the prophet and the apostle, the martyrs under each successive dispensation of our holy religion, shall assemble in the heaven where they anxiously and constantly endeavoured to be; shall converse face to face, and be filled with gratitude and gladness in the reflection, that they now breathe a congenial atmosphere, and live under an unclouded sky; that they shall never again be separated; that their mutual happiness is perfect, unchangeable, everlasting; that now Satan cannot molest them, for in *that world* he never enters; that now their associates are the good, and the good only; that they are not with wicked men, but with “the just made perfect”—not with frail creatures, but with angels—not with creatures only, but with Him who is “better than the angels”—who has “a name above every name”—yes, with God himself. “In his presence there is fulness of joy.” Oh what a scene will that be! How does every other scene of congratulation and delight sink into insignificance in the comparison! What unutterable emotions shall they experience, who behold and stand near the glorious company of the Apostles, the goodly fellowship of the

Prophets, and the noble army of Martyrs; the Cherubim and Seraphim, the Captain of their Salvation, and the Lord God Almighty.

“Thy presence beams eternal day,
O'er all the blissful place,
Who would not drop this load of clay,
And die to see thy face?”



For the Gospel Messenger.

THE Sermons of the celebrated Chalmers on the Modern Astronomy, in connection with the Christian Revelation, have been so extensively circulated, that most readers are doubtless already familiar with them. To all such, it is hoped, that the following letters will not be unacceptable. They may revive recollections, at once pleasant and instructive: and should they induce any one to peruse these admirable discourses for the first time, an object will be accomplished, not originally contemplated, and certainly not anticipated by the writer. As these reflections were addressed in letters to a friend, the form is still preserved, since it appears in no respect desirable to remodel them.

ON CHALMER'S SERMONS,

Respecting the Modern Astronomy.

LETTER THE FIRST.

After many an anxious wish, and many an indefinite resolution, I have at length* read Chalmer's Sermons on the Christian Revelation, in connection with the Modern Astronomy. Did not the character of the author forbid the supposition, I should almost have imagined, that he had invented the ground-work of his Sermons, to afford himself the opportunity of combating the assumption of the Infidel, and the argument deduced from it, with the singular talent

* In May, 1819.

and eloquence he has displayed. I do not remember to have ever met with the supposition, or the conclusion mentioned by him, in the course of my reading or conversation; and were not Cicero's judgment of the ancient Philosophers, equally true of the modern, "nothing can be affirmed so absurd, which some one of them has not asserted," I should not have credited, that any man of reflection could have employed such a train of argument against the Bible. It appears to me, that the reasoning furnished by modern philosophy itself, against that of the infidel, (and especially the argument from the Microscope in reply to that from the Telescope) is so clear, consistent, and powerful, that a man must be short-sighted indeed, who is not struck with the second, even, whilst he is perusing the first. This is the best and happiest illustration, I have ever met with, of the maxim, "that the same hand provides the antidote together with the poison." Philosophy may have furnished the infidel with the sword of Marcellus; but it has, at the same time, protected the Christian with the shield of Fabius. For myself, I should not be at all moved from the fixedness of my principles, either by the assertion or the argument founded on it. I should not even require the aid of these valuable Sermons, to furnish a satisfactory answer to the latter, as well as to the former.

Since I know that you prefer such letters as this, to those which teem and are garnished with common topics only, I proceed to give you my view of the subject. The infidel asserts, that Christianity is a system, invented for, and confined exclusively to this earth. The obvious reply appears to be, that the New Testament is silent on the subject. It neither declares that it *is*, nor yet, that it *is not* limited to our Globe. It does not pretend to inform us, of the moral condition of the inhabitants of

other worlds; and it is not seen that such knowledge could form any part of a scheme of revealed religion for us. It is not expected of Rulers, when prescribing a code of regulations, adapted to one province or city, that they should make known then, or at any other time, whether the same are established in other provinces or cities. Nor does the duty of one section of the State, to obey the laws ordained for its government, seem to imply as a prerequisite, either the fact, or the knowledge of the fact, that every other, or that no other department is subject to the same. Where, indeed, the laws enacted for one portion of a country, have a direct relation to, and a necessary connection with the rules appointed for another, a knowledge of the latter seems indispensable to the right understanding and due observance of the former. But it is every day's experience in human government, that the most perfect dependence of the parts of an Empire, or the Supreme Authority, is consistent, not only with absolute ignorance in each of the condition of others, similarly situated, but with complete independence of every other, as to the nature and extent of the obligation to obedience. If then, neither the nature of things, nor the intimations of Christianity, lead us to expect information, as to the moral state of other worlds, we cannot argue from the silence of the New Testament, that this dispensation is wholly confined to our own.

Again, we find that Christianity does not profess, or attempt to teach, the natural or moral Sciences; because, on the one hand, as far as we can discover, they are resources of a subordinate character, and only auxiliary to true Religion: On the other, they could be comprehended and relished by so few, as to hold but a very inferior station in a system ordained for the government of all men, and fitted to mould every

thought, at every moment of life, and to influence man in the privacy of home, and in the solitude of his own breast. Yet, it cannot be denied, that the sciences have shed much light on some parts of the Christian argument; and have furnished occasionally, the means of accelerating its march, of multiplying and extending its benefits. Now, if the Sciences, even with these recommendations, have not been taught by the scriptures, and have scarcely been suffered to engage, even for a moment, the eye of Prophets and Apostles, it must be, if man may venture to sit in judgment on such a theme, because they are not directly and immediately necessary to a system, altogether spiritual in its character, and teaching, primarily, practical faith and practical duties. Certainly, the Sciences have no essential alliance with Faith, Hope, and Charity, with the peculiar doctrines and sanctions of Christianity. Is any necessary connexion perceivable between the religion of other worlds, and that of this; or could any valuable influence, adapted to the generality of mankind, arise from the promulgation of such knowledge among us? If the answer be negative, then it is to be expected, that little or no mention of it should occur in the New Testament. Again, we are to consider, that while the Gospel has brought life and immortality to light, and has made known a future spiritual state of rewards and punishments, it is nevertheless comparatively silent as to our situation, and the modes of our being, as to our employments and our relations to each other; in fine, as to the details (if such language be admissible) of that future state of society. Now it would seem, that a knowledge of the particulars of a future state, is calculated to have a decided influence over the heart and understanding. Our lot there is to be determined by our conduct here. The future there, is but a continuation of the present

on earth. Life here is but our childhood. Immortality there, is the fullness and maturity of our existence. Yet, very imperfect intimations on these most interesting subjects, are vouchsafed to us in the New Testament. Now, it cannot reasonably be denied, that a knowledge of the matters thus concealed from us, is far more closely allied to our present and future condition, than the religion of other worlds. If, then, we have only general information, or scattered hints on subjects of such deep and lasting consequence, how could we expect any notice at all of a topic, so unimportant to the spiritual good of our earth, as the religion of other worlds?

HIERONYMUS.



To the Editors of the Gospel Messenger.

ON UNION AND COMMUNION.

IF you object, says Baxter, in the 9th Chapter of the 2d part of his admirable and instructive work, entitled the Reformed Pastor, "that some associations subscribe to such things as you cannot in conscience agree to, I desire you would see that you can plead scripture as well as conscience against it. If it be but about indifferent circumstances, (though I would have nothing indifferent *imposed*) I must tell you that the union and communion of the Churches is not indifferent, and therefore you must not obstruct it on account of such things, as you acknowledge to be indifferent." Now, Messrs. Editors, I am not much of a casuist, being rather young in the study of Ecclesiastical cases of conscience; and this passage of the great and good Mr. Baxter, puzzles me. Was not the continued separation of Mr. B. and his associates from the Church of England, after the restoration of Charles, inconsistent with the sentiments here expressed? They acknowledged forms and ceremonies

and habits, so far as they had in them nothing of idolatry or superstition, to be things indifferent. Yet, "on account of such things," which they acknowledged to be indifferent, they "obstructed the union and communion of the Churches," which "is not indifferent." Perhaps some one of your correspondents will be obliging enough to give you a comment on the above extract, which will remove the difficulty I at present labour under, of understanding the conduct of Mr. Baxter and his friends. They are men whom I have been taught to venerate for their godliness and learning; and a little inconsistency proved upon them, as the effect of the strong influence of party prejudices characterizing their day, will not make me venerate them less; but in the sentiments above expressed, however *he may have acted*, Baxter certainly spoke very much *as Churchmen would have had him act*.

AN INQUIRER.



Communicated for publication in the Gospel Messenger.

OHIO SEMINARY.

LETTER FROM BISHOP BOWEN TO —.

Charleston, Sept. 8, 1824.

— AND DEAR SIR,

YOUR letter of August — has gratified me exceedingly. The representation you have given of the Seminary and its prospects, encourages me in the further and more sanguine indulgence of the hope which I have always entertained, that this design, in the formation and execution of which, we bore, together, an anxious part, will be prospered to results as extensively useful to our Church, as honourable to her name. I have already become sensible of the happiest effect from it, upon the character with which the pretensions of candidates for orders appear; and, *these things being done in the green tree,*

what may we not reasonably promise ourselves from it, when it shall have grown to more completeness?

I am more prompt in writing you than other engagements of my time would easily permit, at present, for the sake of noticing in such manner, as I trust will be satisfactory to you, a passage very unexpectedly occurring in your letter, in which you advert to the business of the Ohio Seminary. On this subject, you must permit me to say, I have thought myself to have been very unnecessarily misunderstood. There has seemed to me, however, no necessity for a public explanation of myself in relation to a matter already much more, and longer before the public, than any of us could have desired, until now that I have learned, that *you* have been under erroneous impressions of the circumstances and views, under the influence of which, my letter to Dr. Chase was written. Your error in estimating my conduct in this particular, I cannot but conclude, *because it is yours*, to be that of others whose opinions are *also* entitled to my respect; and I have, therefore, thought it proper that I should address you on the subject through this medium.

In the passage of your letter, to which I have referred, you express yourself thus: "The communication read at the meeting of the Board of Trustees, on the 27th ultimo, from your diocese, was to me peculiarly gratifying, in as much as, I was seriously mortified at your countenancing the plan of an independent Seminary in Ohio." This communication from the Clerical and Lay Members of the Church in this diocese, who are Trustees of the General Seminary, was not, you are already perhaps aware, prepared by myself. It was drawn up by one whom the Seminary may justly rank among its most zealous and efficient friends—one to whose unwearied exertions, it has, in all the stages of the

progress it has thus far attained, been much indebted. It expressed, however, perfectly, my sentiments; and, I presume, as perfectly, those of every other Trustee who signed it. It was in behalf of an interest, with respect to which, we have here a common feeling; and for the advancement of which, we have acted with the most perfect concord and unanimity. It did not occur to me, when I approved and signed this paper, that between it, and my letter to Bishop Chase, as published by him, in the pamphlet he addressed to Bishop White, there was, or could, to any one, appear to be, the least opposition or inconsistency. I can, at this moment, see none. We say in it, that for want of a local habitation for the Seminary, which, by means of buildings erected for its uses, shall be considered permanent, various inconveniences exist; and among *them* the circumstance is mentioned, that "*Diocesan Seminaries are persevered in.*" This has no reference, of course, to a Seminary in Ohio, *not yet set on foot*; and I am persuaded, that neither in preparing this paper, nor in considering it preparatory to its receiving the signatures of those concerned, did the thought of the Ohio Seminary, present itself to the mind of any one. Be this, however, as it may, as to others; for myself, I scarcely need assure you, no Diocesan Seminary claims, so far as Ohio is concerned, were thought of by me; or could be imagined by me to be in the way of what we were doing, or to be, in any manner, interfered with by it. Most certainly, no inconsistency, at the time of my signing this paper, between its purport in general, or any part of it; and what I had, as an individual member of the Church, written to Bishop Chase, presented itself even for a moment, to my thoughts. If this seem strange to any, to me, it would seem equally strange, that it should, were I not aware of the almost uni-

versally biasing influence of association upon the most pure and upright exercise of the judgment.

The case of the Ohio Seminary, so far as I have been, in any manner, connected with it, is simply as follows. Dr. Chase addressed to me the Circular, which was almost simultaneously received by all my other brethren of the same order in the ministry, on the subject of his visit to England. In this letter, he asked not the opinion of any one, you are aware, on the expediency, or fitness, or probable effects of his enterprise. The enterprise was planned and determined on, and the arrangements actually made for its execution. He merely gave information to this effect, and asked, if it seemed to me proper, that I would forward to him a letter "*approbatory.*" For reasons which at once presented themselves to my mind, and which I afterwards found so well stated by the venerable and excellent Bishop White, I found myself unable to express myself to Dr. Chase on the subject of his projected visit to England, in the manner he desired. I felt all the embarrassment of his situation, and all the distress and necessity of our Church in the West, as he had represented them. Yet I could not approve the method of relief which he had determined on—I could not assume, however, unsolicited, the office of adviser on the subject, because there was neither seniority in any sense, except that of the little circumstance of one year's priority of standing in the Episcopacy, nor personal intimacy of acquaintance, to encourage me to do so. The difficulty of *offering* him advice against his contemplated visit to England, was the greater from my feeling myself, utterly unable to suggest to him any other method of probable exoneration from the burden of solicitude, under which he laboured; for, pledged as I felt myself to the General Seminary, and bound by the

clear persuasion of its paramount importance, to guard its interest against the influence of claims on the beneficence of the Church, that might occasion, in the least degree, a diversion of it, unfavourable to this, I could not have been the author or approver of any encouragement to the collection, within the limits which were the sphere of similar operations already instituted, of funds which *his* purpose might require. Under these circumstances, I permitted Dr. Chase's letter to lie by me unacknowledged—the reason of my silence being, as I trust you perceive, not that I did not think and feel on the subject of it, as I expressed myself to him, when I *did* write; but, that as I could not write to him in a manner expressive of *approbation* of his design, as to the soliciting of funds in England, I could, by writing him, put him in possession of nothing but a vain expression of useless sympathy in the feelings which were actuating him. A subsequent communication, however, from Dr. Chase, on an occasion to himself most deeply personally interesting, made it indispensably obligatory that I should write to him; and I accordingly addressed to him the letter which you have seen. In it I expressed no sentiment, which I do not still, as I did then, entirely entertain. The sum of its contents, is a hearty sympathy in a concern for the Church in Ohio, which I could not but believe to amount to affliction deep and real. The expression of this feeling, and of the opinion, that, if the necessities of Ohio as a diocese, were to be at all provided for, it must be mainly by means of education for the Ministry instituted there, with a reference to various circumstances of local peculiarity—was all that my letter was intended to convey; and of the feeling and opinion so expressed, as I saw him *not meditating* a visit to England, but, *on the eve of departure* on it, I could not be unwilling

that he should avail himself, in any manner, which might seem good to him, although as sensible as I ought to be, of the small degree of importance, which, under any circumstances, could attach to it. "You were mortified at my countenancing," thus, (for no otherwise have I had any connexion with it) the plan of an independent Seminary in Ohio. Is not the case of Ohio, my dear sir, entirely peculiar? No one, you must permit me confidently to say, among the friends of the General Seminary, has, from the beginning of its existence, been more anxious than myself, that it should exist *alone*, and concentrate upon it the favour and ability of all portions of our Church. I was the advocate, before the institution of it, of one school of this description, common to all the dioceses, in opposition to the views of some most esteemed friends, who thought more favourably of the division of a business of so much and so delicate interest, among the several dioceses, according to their means and inclinations. I have never, on any occasion, left the ground I then took. I was adverse, in sentiment, as an individual, to Diocesan Seminaries: but I admitted and asserted the inexpediency of any *legislation* on the subject, which would make questionable the right of any diocese to have, if it thought good and fit, its own Theological School. Ardently and painfully anxious, that all the dioceses should happily and harmoniously combine in support of one great institution, of which the *city of New-York should be the seat*, I saw and felt the force of *circumstances, which made it important, that no enactment of the Councils of the Church, should seem to make it obligatory that they should*. The way, I thought, should be left open to the use on the subject, in every quarter of the Church, of the discretion of those to whom, under Providence, the principal superintendence of its

interests was committed. In consistency with this principle, I have uniformly acted. The resolutions moved in the house of Bishops, at the sitting of the General Convention in 1820, proceeded on it, and I assented to them without hesitation. I could not have advised then the measure of a local Seminary; yet I saw that the authority of the important Diocese of New-York, should be left to judge and act on the subject of the education of its young men destined to the ministry, for itself. With respect to less important dioceses, I have, at all times, equally seen and confessed, the *same right to exist*, of acting and judging on this business, independently of the provisions of the General Convention relative to *its own Seminary*; but I should lament that, *in the case of any of them*, it should seem necessary, and, under existing arrangements, be altogether perhaps at a loss to recognize the necessity for it, which might be alleged.

This remark you will, of course, perceive, after having expressed myself as I have to Dr. Chase, must be so understood, as to admit of there being, at least in the case of Ohio, or, our *Church in the West*, an exception to its application. Permit me to explain myself. The portion of United States' territory, west of the Alleghany Mountains, was considered to require special and extraordinary provision, to be made by our General Convention, for the sake of putting forward in it, the interest of our Church. In pursuance of such provision, a diocese was instituted, having in it fewer than the number of Presbyters required in all other cases by the Constitution and Canons, in order to diocesan organization. This being done, it became an object to induce Ministers to labour in that extensive field, in numbers, in some degree proportioned to its magnitude and importance. It was, in vain, essayed to do this. Ministers could

not be induced to emigrate thither from the Atlantic States; nor would circumstances warrant, that pains should be taken, to induce such emigration. There was no excess, any where, of the numbers of such as were willing and qualified to enter upon a service of so arduous a character. Our Seminary, to judge by the past results of its operations, would not, in many years, furnish many such as that service required; or, who would be disposed to leave a more favoured region, the scene of all early association, and to which habit, taste, and feeling alike attached them. There existed, therefore, in the case of Ohio, a necessity unlike that of the other dioceses; and for which, I see not that there existed any adequate source of supply. But could not this necessity be met, you will ask, by the encouragement of young men to come from Ohio to the General Seminary, and there become qualified for the service, in this most important respect, of their native country? The distance of the seat of the Seminary from that diocese, the difficulty and expense of passing between it and New-York, so much greater than of intercourse between the Northern and Eastern and the Southern States, together with the probable inability of such young men, as might wish to enter into the ministry there, to bear the expense of an absence for two or three years from home, seem to me an obvious and sufficient negative to such an interrogatory. Means of gratuitous support at the Seminary, it may be alleged, are among the good things contemplated by the Church in its institution. These, I trust, will exist hereafter, in a sufficient degree. But, do they yet, or can they soon be expected to exist? Such is, in brief, my view of the peculiar case of Ohio. To me, under all the circumstances of it, so far as I have been able to understand them, it has seemed, at least, not to be deprecated, if

it can be done respectably, and effected without interference with the interest of the General Seminary, our favourite and most anxiously cherished object, that there should be a school for the training up of young men for the work of the ministry, in that remote quarter of our Church, for which we already had seen the necessity of providing, in a special and extra-constitutional manner; nor can I conceive, that it could, if instituted by means of other resources than those on which the General Seminary must depend for its effectual establishment and support,* any more interfere with its interest, than the College of Calcutta, can be supposed to interfere with the interest of the Universities of Oxford and Cambridge. I heartily rejoice, however, that an understanding has been effected, by which, if a Seminary be created in Ohio, it shall be a branch of our General Seminary, and not an independent institution.

Such, I repeat, my dear sir, are my *present views* relative to this business. The want of personal intercourse, with any one, since it has been on foot, regarding it in a different light, renders me liable to an imperfect understanding of the whole merits of the question, and any error I may have entertained respecting it, is open to correction, and

* I know not what the success of Dr. C—— has been in England; but I freely confess it would afflict me, that his enterprise, since he has thought it good for him to persevere in it, and as it offends against no actual provision of the Church, should not be successful. The severe constraint put upon personal sensibility, which such an undertaking implies, and the great sacrifice of interest which, in entering on it, has been made, forbid me to be indifferent to its result; especially, as I feel myself authorized to believe, however slight my personal acquaintance with him has been, that Dr. C——, by means of any success, will do nothing consciously but for the honour of the Church, and the advancement of the interest of sound principles of christian discipline and doctrine.

will readily be acknowledged when perceived. It has been, with great reluctance, and after much hesitation, that I have addressed myself to you thus publicly; and as I have endeavoured to raise no necessity of my ever appearing again on the subject, I shall not readily be induced to admit any to exist.

The proceedings of the Board of Trustees, to which you have referred, comprise some things in a high degree agreeable to me. The propositions of Dr. J——, I hope, will take effect, especially that of the extension of the term of immediate probation for Holy Orders. The hurry with which candidates have been in the habit of *getting through* their preparation to be ordained, has been felt to be a serious evil. Less necessity for countenancing it exists now, than has heretofore made it unavoidable; and a change, in this particular, is much to be desired. It is often the sorrow of Clergymen in maturer life, that they took upon them, in too hasty a manner, and with insufficient preparation, the solemn and momentous responsibilities of their calling.

With regard to the collection of funds, the measures adopted by the Board, will, I trust, be efficacious. There is yet much room for success in this matter. As it respects this, and other Southern Dioceses, the resolution brought in by Dr. M——, is of particular importance. One Collector cannot accomplish what is necessary to be done. Mr. C—— was admirably faithful to his duty; but there are many circumstances not necessary to be detailed to you, which make it desirable, that persons more accustomed to the climate, *et cætera*, of these countries, should act in aid of him. There is one in particular, now a candidate for orders, to whom I look with a confident hope, of his being induced, as to this state at least, to suffer himself to be enlisted in this service; from whose zeal and

perseverance, much good might come. Adieu! Whatsoever we do, may we do all to his glory, in whose service I am, with sincere affection, your servant and brother,

N. BOWEN.



To the Editors of the Gospel Messenger.

ON STANDING AT THE READING OF THE GOSPEL.

THE following is sent you for insertion in your Journal, should you think fit to insert it, as what may be introductory to a full and satisfactory elucidation of the matter to which it refers, by yourselves or some of your correspondents. The rubric of our Liturgy on the subject, as well as that of the English Book of Common Prayer, is express: and it has not fallen to my lot to be made, by personal observation, acquainted with the fact of practice at variance with it, either in England, or in the United States. In this Diocess, and in all such places, as I have visited, in others, the direction of the rubric is observed. It may be in your power to furnish my correspondent, who is a respectable member of one of our parishes in the country, with authorities and reasons in favour of the practice, sufficient for the satisfaction of himself and his friends. It seems to me desirable, that the practice as it now exists, should be encouraged to continue wherever it has obtained, even were there no express injunction of it, found in the rubric. There is, however, such injunction; and it is in no such instance to be desired, that we should unnecessarily deviate from the instructions of our Church, even where things are concerned, which are *in themselves confessedly indifferent*.

PHILO.

"In the course of a long and friendly conversation with one or two persons, not adverse to our mode of wor-

ship, but not acquainted with the reasons, in all particulars, of our observances, I was asked, why, in what is usually called the Ante Communion Service, we sit during the reading of the Epistle for the day, and rise when the Gospel is announced; whereas in England, and in Boston, the congregation stand during the reading of both. To this inquiry I could give no satisfactory reply. Neither Shepherd, nor Wheatly, nor, I believe, Reeves, speaks a word upon the subject; and as these are our standard authorities, we could resolve the matter, I thought, into nothing but custom, without even the recommendation of uniformity."

It is not, at present, in our power to notice the subject of the above; further than to adduce, for the information of the friends of Philo's correspondent, the following authorities. He is somewhat in error, in entertaining the impression, that this particular has been overlooked by "writers on the Common Prayer, of most authority." Wheatly, referring to St. Augustine's Works, Sermon 300, says, "In St. Augustine's time the people always stood when the lessons were read, to show their reverence to God's holy word: but afterwards, when this was thought too great a burden, they were allowed to sit down at the lessons, and were obliged to stand (as our present order, which was first inserted in the Scotch Common Prayer Book, now enjoins us*) at the reading of the Gospel, which always contains something that our blessed Lord did speak, or suffered in his person. By which gesture, they showed they had a greater respect to the Son of God himself, than they had to any other inspired person, though speaking the word of God, and by God's authority." In Dean Comber's very learned work, page 437, London edition,

* See Wheatly on the Book of Common Prayer, p. 228, Am. edit.

1701, after a statement of the design of the portion of scripture in the Ante Communion Office, called the Epistle, we find the following: "For the Gospel, it is either some remarkable history of Christ's life or death, some eminent miracle, or some curious parable and part of his divine Sermons, which is therefore last read; because the Epistles do usually contain instruction in the mysteries of salvation; but the Gospel presents the example of Jesus to the imitation whereof all our knowledge is but subservient. Eph. iv. 13. And to this may be referred surely, that ancient custom of standing up at the reading of the Holy Gospel, so frequently enjoined by the forementioned Liturgies,* and so universally practised among Christians, both to express an extraordinary reverence to our Lord's own words; and also that we may show ourselves ready to obey, by standing in a posture fit presently to execute his commands, and to follow him whithersoever he calls us." It is remarkable that Shepherd, while he mentions, that "in ancient Liturgies, and in the first Book of Common Prayer, when the passage to be read out of the Gospel was announced by the Minister, the people, to evince the joy with which they received it, were directed to say, *Glory be to thee, O Lord,*" takes no notice of the rubric enjoining the people's standing up at the same time. He merely gives the circumstance in an extract from the Scotch Liturgy in a note, as follows: "And then (after the announcing of the portion for the Gospel) the *people all standing up*, shall say, '*Glor-y be to thee, O Lord.*'" This direction, then, to stand at the reading of the Gospel, appears to have been adopted from the Scotch Liturgy into the English. At what period we are not exactly certain. We presume, at the review of the Liturgy,

* The Liturgies referred to, are those of St. James, St. Clemens, St. Basil, &c.

in the reign of Charles the 2d, when some minor alterations and additions were made. In Mr. Fowler's little work on the Common Prayer, of which on account of its sound character and useful tendency, we could desire to see a new edition, the practice of standing at the reading of the Gospel is mentioned, as founded in ancient usage. He is correct in his statement, but has given no authorities. *Ed.*



Miscellaneous Intelligence.

Ecclesiastical Establishment in the British West Indies. Some time ago, an appropriation of \$2,220,000, was made by Parliament for building new Churches in England; the whole of this sum not being immediately wanted, the interest is to be devoted, for five years, to the maintenance of an ecclesiastical establishment in the West Indies, with a view to the religious instruction of the slave, and free coloured, population. The Rev. Christopher Lipscombe, M. A. has been appointed Bishop of Jamaica; and the Rev. William Hart Coleridge, M. A. Bishop of Barbados. When the Church-building fund is wanted in England, the four and a half per cent. duties will be devoted to the object.



THEOLOGICAL SEMINARY.

From the Christian Journal.

THE Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, held lately their annual meeting in this city; the several sessions occupying four days. There were present four bishops, and clerical and lay trustees from seven states.

Very great and unanimous approbation, and even admiration, was expressed at the proficiency of the stu-

dents, as evidenced in their examinations and other exercises; a proficiency, which fully attested both the ability, zeal, and devotedness of the professors, and the laborious application of the young gentlemen under their care. We have reason to believe, that a change of opinion has been expressed by some who have hitherto doubted the expediency of the present location of the seminary.

Our readers will be gratified to learn, that the Board have unanimously determined, that it is expedient to erect proper buildings as soon as possible, on the lots at Greenwich, generously given to the Seminary by Clement C. Moore, Esq. A subscription for that purpose is immediately to be opened; and as soon as 10,000 dollars are subscribed, the standing committee are authorized to appropriate a similar amount from the general funds; the rents now paid by the seminary, for rooms for recitation and the library, and for the lodging of the students, being equal to the interest of the sum to be so appropriated. May we not indulge the hope, that the Episcopalians of New-York will be foremost in contributing to this great object? that they will give generously towards the erection of buildings, which they will always name with honourable pride, as one of the most useful establishments in their city? May we not hope, that Episcopalians every where will make a new effort to give a habitation to the nursery of their church?

Measures were taken for the abolition of the Branch School at Geneva; and this object will be shortly effected.

In addition to the above particulars, from the abstract of the proceedings of the Trustees, which has been just published, we learn that the Permanent Fund of the Seminary, amounts to

The amount appropriated for

Scholarships, to

\$80,315

7,197

The annual income of the Seminary, derived from interest on the above capital, at 6 per cent.

4,818

The expenses for the past year,

5,300

Leaving a deficiency of

481

Which must be supplied from future collections, as the permanent fund is to remain inviolate.

There are subscriptions remaining unpaid in several diocesses, to the amount of \$6,695.

It appears, that the recommendations of the Trustees resident in South-Carolina, which were made to the Board by a memorial, viz. that a suitable building should be erected on Mr. Moore's lots at Greenwich, as soon as funds could be obtained to meet the expense; that a single Collector should be appointed for the present; and that he be directed to preach Sermons in explanation of the design of the institution, have been approved, and measures adopted for carrying them into effect. A vote of thanks to Mr. C. C. Moore, for his very valuable and munificent donation of land to the Seminary; another to the Rev. Robert B. Croes, for his zeal and ability as collector for the institution; and a third to the venerable Presiding Bishop for his address, with the request, that a copy may be furnished for publication, were passed.

On motion of Bishop Kemp, seconded by the Rev. Mr. Boyd, *Resolved*, That the Trustees of the General Theological Seminary, deem it their duty to express the high gratification they have enjoyed, in attending the examination and exercises of the Students. The talents and learning of the Professors, the judgment and precision with which they conduct the several branches of theological education; the progress of the Students, their exact and well-arranged knowledge of Scripture, of the doctrines of the Church, of her divine origin, of her history and po-

lity—have created, in the minds of the Trustees, the most pleasing conviction, that this Seminary, under the gracious influence of the Divine Head of the Church, will prove a fruitful nursery of learned, useful, and pious clergymen.

Resolved, That a copy of the above resolution be sent to each of the Bishops, and to the Secretaries of the Standing Committees of the Dioceses without Bishops.

On motion of Bishop Kemp, seconded by the Rev. Mr. Kemper, *Resolved*, That the Faculty be requested to take into consideration, the utility of having a public lecture, purely theological, delivered by one of the Professors of this Seminary, every month, or as often as may be convenient, during the term of instruction; and that, if they deem the same useful, it be recommended to proceed with said lectures.

The following resolution was proposed and seconded: *Resolved*, That the second Section of the eighth Chapter of the Statutes, be so amended, as to require the first class, in addition to the present duties, to attend the Professor of Biblical Learning and the Interpretation of Scripture. And on taking a separate vote on the same, agreeably to the third Article of the Constitution, a majority of the clerical and lay Trustees were in the affirmative, and the vote of the Bishops was in the negative; so the said proposed resolution was lost.

Thereupon, on motion of the Rev. Dr. Jarvis, it was *Resolved*, That the Faculty of this Seminary be directed to revise the course of instruction now prescribed; and especially, that they take into consideration, whether the subject of the Interpretation of Scripture, should not be attended to, in some degree, during the senior year; and that they report to this Board, on the first day of its next annual session, to the end that

a permanent regulation on this subject may be made by this Board.

We should have been gratified by a perusal of the Annual Report of the Faculty. The following extract from it, which is all that has been published in the "Abstract," is worthy of serious consideration:

"The Professors are aware, that the number of pupils belonging to the Seminary is small, compared with the whole number of candidates for Holy Orders. They regret, that the want of pecuniary aid obliges so many Students of Theology to content themselves with a private education, or to resort to other Seminaries better endowed than their own. They hope, that it will not be considered as indecorous, if they suggest the great benefit which would accrue to the cause of religion and of our Church, if the larger and more wealthy of our congregations, were to support one Student annually at the Seminary. They hope, too, that experience will justify them in expressing the opinion, that to extend the term of candidateship from one year, as now required by the canons, to three, would promote, in a very high degree, the interests of the Seminary. For it is a fact, that but few young men can be induced to spend three years in the Seminary, if there is a probability of their receiving orders after a shorter term of probation; and hence it is, that our first classes, and our second, at the close of the second session, are so small."

On the above was founded the following resolution, which was carried:

"On motion of the Rev. Professor M^r Vickar, *Resolved*, That so much of the report of the Faculty of this Seminary, as relates to the evil arising from the short term of residence of the Students, be printed; and that a copy of the same be transmitted to each of the Bishops, with the respectful request of this Board, that they will take the subject under their

consideration, and adopt such measures as they may deem expedient to remedy the same."

NOTICE

Respecting the General Theological Seminary.

THE next session of the General Theological Seminary of the Protestant Episcopal Church in the United States, will commence on Monday, the first day of November next, when the Students and Candidates for admission, will assemble in the recitation room, at 12 o'clock.

Persons producing satisfactory evidence of their being candidates for Holy Orders in the Protestant Episcopal Church, with full qualifications, that is, including literary attainments, agreeably to the 8th canon of the General Convention of 1820, will, on application, be received into the Seminary.

All others will be admitted, who produce satisfactory evidence of religious and moral character, and a diploma from some college; or, if they have not been through college, stand a satisfactory examination by the faculty, on the general principles of natural and moral philosophy, and rhetoric; and in the Latin and Greek languages, on the following works, or such others as shall be considered an equivalent substitute:—Sallust, Virgil's *Æneid*, Cicero's *Orations*, or *De Officiis*, and the four Gospels, Xenophon's *Cyropedia*, and the first three books of Homer.

Every candidate must enter the third or lowest class, at the commencement of the fall session, or stand a satisfactory examination on the studies which have been pursued by the class into which he seeks admittance. *Ibid.*

Extract of a letter from a friend to the Editors.

Bishop Chase returned from England, on 29th August, where he succeeded in collecting \$20,000 in cash, and receiv-

ed valuable presents, amounting to about \$5,000 more; among these, are a splendid Communion Service of Plate, valuable books, stereotype plates for the Book of Common Prayer, and a handsome printing press and types. He has also the promise of a complete set of philosophical apparatus, as soon as his intended College in Ohio, is in operation. Leading members in the Church of England, are still collecting for him. Many of the Bishops subscribed, some £100, and others £50. Bishop Hobart had just returned to England, as Bishop Chase sailed, and in such poor health that he thought of spending the winter on the continent. [This is indeed melancholy intelligence.] Washington College is coming on well. A number of students being in readiness to enter, and several professors who are clever men, ready to commence on the 23d September.

EPISCOPAL ACTS.

ORDINATIONS.

By the Right Rev. Dr. Moore, Bishop of the P. E. Church in Virginia. On Tuesday, 3d August, 1824, in the Episcopal Church, Petersburg, Mr. John Cook, and Mr. Lucius Carter, were admitted to the Holy Order of Deacons.

By the Right Rev. Dr. Griswold, Bishop of the P. E. Church in the Eastern Diocese. On Sunday, 15th August, 1824, in St. Michael's Church, Bristol, R. I. Henry W. Ducachet, M. D. was admitted to the Holy Order of Deacons.

By the Right Rev. Dr. Kemp, Bishop of the P. E. Church in Maryland. On Wednesday, July 7th, 1824, in St. Peter's Church, Baltimore, Mr. Nelson Gray, was admitted to the Holy Order of Deacons.

By the Right Rev. Dr. Croes, Bishop of the P. E. Church in New-Jersey, acting for Bishop Hobart, who is absent for the recovery of his health. On Sunday, August 1st, 1824, in St. Paul's Chapel, New-York, Mr. James Lawrence Yvonnet, was admitted to the Holy Order of Deacons.

CALENDAR

FOR OCTOBER, 1824.

3. Sixteenth Sunday after Trinity.
10. Seventeenth Sunday after Trinity.
17. Eighteenth Sunday after Trinity.
18. St. Luke the Evangelist.
24. Nineteenth Sunday after Trinity.
28. St. Simon and St. Jude, the Apostles.
31. Twentieth Sunday after Trinity.

Literary Intelligence.

In the press; by the Rev. S. S. Schmucker, Virginia: An Elementary Course of Biblical Theology, translated from the German of Professors Storr and Flatt. The work is highly commended by Professor Stuart of Andover, and others.

At Boston: A Treatise on the Common Law in relation to Water Courses, with notes and references, and an Appendix containing the adjudged Cases, by Joseph K. Angell, Esq.

Proposed, by S. Potter & Co. Philadelphia: Discourses and Dissertations on the Scriptural Doctrine of Atonement and Sacrifice. With an Appendix, &c. By William Magee, D. D. &c. from the 5th and last London edition; in 2 vols. 8vo. of 500 pp. each. Price to Subscribers, in boards, \$5; Non-Subscribers \$6.

— By E. & H. Clarke, Middletown, Con. The Works of the learned and judicious Hooker, from the last Edition at the Clarendon press; to be printed only for Subscribers.

List of New Publications.

THEOLOGY.

A History of all Religions, as divided into Paganism, Mahometanism, Judaism, and Christianity; with an account of Literary and Theological Institutions, and Missionary, Bible, Tract, and Sunday School Societies: with a general list of Religious Publications. With numerous plates. By David Benedict, A. M. with plates \$2 25, without \$1. Providence, R. I.

Essays on the Nature and Uses of the various Evidences of Revealed Religion. By Guilian C. Verplank, Esq. 8vo. \$1 75.

On the Utility and Importance of Creeds and Confessions; an Introductory Lecture, delivered at the Theological Seminary at Princeton, N. J. on the 2d July, 1824. By the Rev. Dr. Miller, Professor of Ecclesiastical History in the said Seminary.

MISCELLANEOUS.

The Washington Miracle refuted; or, a Review of the Rev. Mr. Mathews' Pamphlet. By a Friend of Truth.

American State Trials, with notes, and references to English cases and decisions, by Jacob D. Wheeler, Counsellor at Law. Vol. I. 8vo.

American Digest; by Thomas J. Wharton, Esq. Vol. III. containing a Digest of Southern and Western Reports, viz. Maryland, Virginia, North-Carolina, South-Carolina, Kentucky, and Tennessee. \$6.

An Address to the People of South-Carolina on the subject of the approaching Presidential Election, in which the claims of William H. Crawford are impartially canvassed. 8vo. pp. 63.

The Blank Book of a small Colleger. 50 cents.

The Seventh Annual Report of the American Society for colonizing the Free People of Colour of the United States. With an Appendix. Washington. 8vo. pp. 173. 50 cents.

Tales of a Traveller. By the author of the Sketch Book, &c. Parts 1 and 2. \$2.

Memoirs of Gilbert Mottie, Marquis de la Fayette, comprising his Military, Political and Private Life. By Gen. William Ducoudray Holstein.

The Life of General Andrew Jackson, late Major-General in the service of the U. S. &c. By John H. Eaton, a Senator of the U. S. \$3.

ERRATA.

Page 258, 2d col. line 25, dele *not*.

Page 287, 2d col. line 11, for "of the" read "to the."

TO EDITORS.

A Funeral Address was delivered in this city, March 3, 1824, at the interment of the Rev. Philander Chase, jun. son of the venerable Bishop of Ohio, and was published in the *Gospel Messenger*, for April. It subsequently appeared in the August number of the *Christian Journal*, of New-York, and the Editors, with their customary politeness, stated it to have been "copied from the *Gospel Messenger* for April last." It was afterwards copied into the *Philadelphia Recorder* of Sept. 4th, and is there stated to be taken "from the *Christian Journal*." At this we confess ourselves surprised; as it was impossible to copy from the *Christian Journal*, without seeing that the Address was taken from the *Gospel Messenger*.

TO CORRESPONDENTS.

J. E.; A Bible Christian; Hieronymus; A Parish Minister No. VI.; and C. F. are received.